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Hatch subcommittee

Rogers pushes abortion ban, cites 1980 SBC resolution

By Larry Chesser
WASHINGTON (BP)—Armed with a 1980 Southern Baptist Convention resolution calling for a legislated or constitutional ban on all abortions except to save the life of the mother, former SBC president Adrian P. Rogers urged a Senate panel to pass legislation to stop abortions in the U.S.

Rogers told the Senate subcommittee on the Constitution that he was appearing in the dual capacity of pastor of Bellevue Baptist Church, Memphis, Tenn., and immediate past president of the SBC. The committee is considering several constitutional amendments on abortion—ranging from an outright prohibition to a proposal by chairman Orrin G. Hatch, R-Utah, which would permit states and the Congress to pass laws regulating abortion.

Without endorsing any specific proposal, Rogers told the panel that the burden to justify passage of anti-abortion legislation was not on evangelicals, but on Congress.

Rogers' appearance before the Hatch subcommittee occurred on the fifth day of seven scheduled as the panel heard pro and con arguments on the abortion amendments from representatives of Protestant, Catholic and Jewish faiths. During the session, Terence Cardinal Cooke of New York and Archbishop John R. Roach of Minneapolis and St. Paul endorsed, for the first time, the Hatch Amendment.

Rogers declared the 1980 Southern Baptist resolution to be the "heart" of his statement and told the panel that the resolution was approved overwhelmingly and has not been amended or rescinded.

The Memphis pastor urged the Senators to pass the anti-abortion legislation "in haste," warning that "one day, we will all give an account of

our actions concerning the tragedy of abortion on demand."

In addition to the hard-line 1980 re-

(Continued on page 2)

HMB appoints Robert Willis

Robert L. Willis of Clinton has been appointed by the Home Mission Board, SBC, to work as a church planter in Nebraska. He is leaving this week for the field of service.

Willis, who is single, is the son of Mr. and Mrs. E. R. Willis, members of First Baptist Church, Clinton. His grandfather was the late C. M. Day, a minister who before retirement was an employee of the Mississippi Baptist Convention Board.

Offering goal set for Week of Prayer

"How Shall They Hear?" is an urgent appeal to Christians to expedite the spreading of the gospel.

From November 29 through December 6, Southern Baptists will again ponder the question, "How Shall They Hear?" Taken from Romans 10:14, it is this year's theme for the Week of Prayer for Foreign Missions.

During the eight-day observance, Southern Baptists will pray for approximately 3,000 missionaries under appointment by the Foreign Mission Board in 95 countries. Through sermons, dramas, concerts, and banquets millions throughout the Convention will reflect on the responsibility they bear in worldwide evangelism.

After prayer and study, Baptists will contribute to the greatest offering for missions known among all Christians—the Lottie Moon Christmas Offering for Foreign Missions.

The national offering goal, set by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, is \$50 million. It marks an 11 percent increase over last year's goal of \$45 million which totaled \$44,700,339.

The offering provides approximately one-half of the operating budget of the Foreign Mission Board. The money has already been earmarked for the needs of the mission fields in anticipation of reaching the goal.

The other main support of the Foreign Mission Board comes from the Cooperative Program, Southern Baptists' unified giving plan.

Not Lottie Moon

Bob Holifield is not Lottie Moon, but he is close as they come for Mississippi Baptists. From Jones County, he and his wife, the former Flora Cole of Lamar County, are Southern Baptist missionaries in Italy. In the months preceding their current furlough the evangelists ministered to many families whose homes were destroyed by a devastating earthquake. During the Week of Prayer for Foreign Missions, Nov. 29-Dec. 6, pray for the Holifields and for victims of the earthquake. (FMB Photo by Ken Lawson)

Nature's way of thanking God

The morning brings the purple haze,
And sunlight sets the trees ablaze;
When, just before October goes,
The trees put on their Sunday clothes.

The oak is dressed in velvet red,
The maple lifts its golden head—
These colors only nature knows
When trees put on their Sunday clothes.

The harvest has been gathered in,
The nuts and apples fill the bin;
For now, a colder north wind blows,
And trees put on their Sunday clothes.

I think it must be nature's way
Of thanking God, in bright array,
For summer's sun and winter's snows,
When trees put on their Sunday clothes.

Bernice Brewer Garbis
State Line

A Mississippi visit

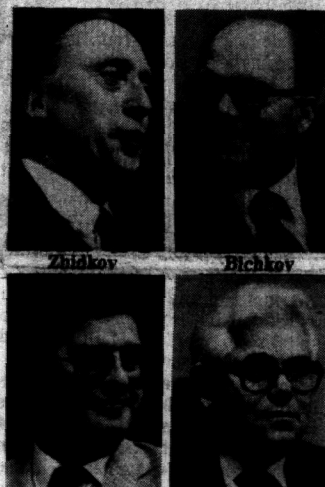
Russian Baptists engage in "struggle for souls"

By Tim Nicholas

Mississippi Baptists at a number of churches met and heard from several Russian Baptist leaders a week ago. The men were Michael Zhidkov, pastor of the Moscow Baptist Church, and vice president of the All Union Council of Evangelical Christians-Baptists; Alexi Bichkov, general secretary of that organization; Jakov Doukhonchenko, superintendent of the Baptists in the Ukraine; and Eugene Rouzski, who works in the international department of the Council. Rouzski translated for Doukhonchenko, who speaks no English. Zhidkov and Bichkov are fluent in English.

These men were at the center of attention of a small group of protesters who claimed the men were agents of the Russian secret police. The Russian leaders were met with picketers at the Jackson airport and at several of the churches where they spoke. None disrupted the church meetings.

Representatives of the Baptist Record were present at several of the meetings where Mississippi Baptists were able to ask questions of their guests. The following is an account of their responses to what were sometimes pointed questions about Christianity and Communism in Russia. Remarks in parenthesis are indirect quotes from the Russian Baptist leaders.



Zhidkov Bichkov
Rouzski Doukhonchenko

What is the difference between registered and unregistered churches? Bichkov: According to law, all groups ought to be registered as a group to be under the protection of the law. Registration means a group of people (20 or more) apply to a local government. It could be hunters (any group). They (can) begin to worship as a church. This means this group (is) under protection of the law. (He (Continued on page 3))

Youth conference leaders expect 2,500 participants

The Mississippi Baptist Youth Evangelism Conference is set for Dec. 28-29 at the Mississippi College Coliseum in Clinton. That site is to accommodate the expected 2,500 high school and college students.

The meeting, which begins at 2 p.m. Dec. 28 after registration opens at 1, includes Christian music, preaching, and evangelistic training in sharing one's faith. It closes at 4:30 the next afternoon.

Organizers ask participants to pre-register for the conference to save much time at its beginning. Write Guy Henderson, Evangelism Department, Box 530, Jackson, Miss., 39205. There is a registration fee of \$3 per person which covers program costs and evangelism and discipleship study materials.

Featured speakers will be Arthur Blessitt, evangelist world-trekking with a cross on his back; Bob Hamblin,

associate professor of evangelism at New Orleans Seminary; and Joe McKeever, pastor of First Baptist Church, Columbus.

Music will be led by Bruce Fields, minister of youth and activities at First Baptist Church, Canton. Special music will be presented by the Cruse Family and by Wayne Watson.

The conference planning committee members are Randal Trull, Bruce Fields, and Don Witzel. It is sponsored by the Mississippi Baptist Convention Board's Evangelism Department.

Theme of the conference will be "Abiding and Abounding."

Some motels and phone numbers in the area around the college include: Drake Motor Inn, 355-7493; Holiday Inn Southwest, 355-3472; Knights' Inn, 948-0680; La Quinta Motor Inns, 373-6110; Metro Ramada Inn, 944-1150; Stonewall Jackson Motor Lodge, 982-1044; United Budget Inn, 948-5561; and (in Clinton) Bill Will Motel, 924-5313.

'Charitable immunity' doctrine struck down

By Larry Crisman

COLUMBIA, S.C. (BP)—Churches, institutions and agencies of the South Carolina Baptist Convention are no longer immune to law suits "in tort" under a recent ruling of the South Carolina Supreme Court which abolished the doctrine of "charitable immunity."

A. Harold Cole, executive secretary-treasurer of the state convention, said the convention's churches and institutions which do not have adequate liability insurance coverage protecting them against such suits should take steps to obtain the protection.

"In handing down this ruling," Cole explained, "the court could not have been more specific. This means churches and other charitable-type institutions will be subject to suit for incidents which have occurred within the last six years."

Preston Callison, attorney for the General Board of the South Carolina Baptist Convention, explained that law suits "in tort" are those arising from willful or negligent acts.

"Although I do not expect a sudden surge of suits against our churches and institutions," said Cole, "we can expect that the number of suits may in-

crease, and the amounts of the judgments could grow in the next few years."

"This will probably result in much higher liability rates, and churches and other institutions must inaugurate loss-control programs which will minimize the occurrences that give rise to tort liability."

"Unfortunately, those churches which do not have liability insurance probably cannot obtain it for the period prior to the present date and may have to respond to judgment for past occurrences."

Before the court decision, churches, colleges and other charitable-type institutions were protected because the doctrine held that such charities could not be sued for inflicting injury on recipients of the charity or on other members of the public, Callison explained.

The South Carolina Supreme Court decided to abolish the doctrine after a \$5,000 suit was filed on behalf of 11-year-old Matthew Barlow Fitzer of Columbia.

The boy allegedly suffered a head injury while attending a session at Camp Greenville of the Greenville Young Men's Christian Association.

Gospel message heard in multitude of ways

RICHMOND, Va.—In 1980, more than 100,000 people around the world became Christians because of Southern Baptist missions efforts.

Although these new Christians heard the same gospel message, they heard it through a multitude of ways. Many of these means were provided by the Lottie Moon Christmas Offering for Foreign Missions. This year, the national offering goal is \$50 million.

In Zambia, Martha Katende became a Christian after she read a tract. Then she confessed, "I have treated God badly, giving him only the scraps of my life. Today, I give myself completely to him, confessing that I am a sinner."

Thousands in Cali, Colombia, have heard the gospel through a telephone ministry called TELEAMIGO. Recently, in the course of a month, Baptist sponsors received 30,000 calls. Many of the callers said they responded because they had no one to talk to about their problems.

In India, a man named Jayaramaiah had heard about God while he was a patient at the Baptist Hospital in Bangalore. He invited an evangelist to visit him after his release.

When the evangelist arrived at his home, he discovered that Jayaramaiah had opened his home to his friends who were curious to hear about this Jesus.

During the visit, several men accepted Christ as Saviour. One was a man from a nearby village. He was anxious to go home and tell what he had heard.

People in the East Mono area of Togo hunger for the gospel. Since missionary Mike Key isn't able to visit that area often, representatives of four villages visit him regularly. They receive encouragement and literature to take back to their people.

Once, Key wasn't able to visit a village for four months. When he was finally able to go, he found 65 people waiting to be baptized.

In South America, many have become Christians because of evangelistic "marches" conducted by groups of Baptists. These penetrate an area with door-to-door visitation for a limited time.

One of those converted during a recent "march" was an Indian in Guayaquil, Ecuador. He has become so excited about witnessing that he often stops bicyclers. He runs into the street raising his arm like a policeman's and yells, "Halt!" Then he shares the good news of Jesus Christ.

A former prostitute named Sheba heard about Christ when

(Continued on page 2)



How Shall They Hear?



How shall they believe in him of whom they have not heard

Week of Prayer for Foreign Missions
November 29-December 6, 1981
Lottie Moon Christmas Offering Goal \$50,000,000

After fire in Golden

Church members see cooperation during rebuilding as "plumb unreasonable"

By Tim Nicholas

The congregation at Central Baptist Church, Golden, can be sure they are hearing new sermons. All of their pastor's notes, outlines, books, and teaching materials burned to ashes in a fire last January.

That fire totally destroyed the church building in which the Central members met. But the church itself remained.

Following the Saturday night fire, the members met the next morning at the town hall for services. Most members had shown up at the church during the all night fire and 83 attended the Sunday service. "Through tears of sorrow and a sense of great loss," said Pastor W. L. Oaks, "we circled that building hand in hand and committed ourselves to the Lord and one another and resolved to start rebuilding Monday morning."

The cleanup crew began work that Monday, led by member E. R. Warren, a retired piano dealer. And the work continued until the first service was held in the church on Father's Day in June.

On Sept. 27, when the work was complete, the church building was dedicated debt-free. Oaks said the new building cost \$164,700.22. And he said that the \$130,000 insurance policy on the old building paid off. "A pastor isn't doing his job if he doesn't keep up the insurance," said Oaks.

The Mississippi Baptist Convention Board helped with a \$2,500 disaster grant. And members and friends donated the rest. Members made special note of the fact that Short Creek Baptist Church sent an entire offering of over \$300. "They didn't even have a building," said a member.

The night of the fire "was the most horrible night I ever lived in all my life," recalled Oaks, who has been pastor at the Golden church for eight and a half years. The pastorium is only scant feet away from the church building and volunteer firefighters had to hose down the house to keep from losing it, too.

Oaks said he went into his living room at 4 a.m. that Sunday morning with his Bible. "I sat down and pleaded

with God for help and knowledge to lead these people," he said. He opened his Bible to the 46th Psalm and "received the greatest consolation from the Spirit of God." That Psalm begins "God is our refuge and strength, a very present help in trouble."

Sport Harris, who served on the building committee, said that Oaks told the group later that he knew what his role would be—to keep the people spiritually strong and together and offer advice when asked for, but not to be a dictator over the building committee.

Harris said he received a lot of joy from the response of the people. A man who owned a former dance hall and wrestling arena, offered the building to the congregation rent free. The church accepted the offer of Golden Chapel, a United Methodist congregation, to meet. They held 8 a.m. services and at regular times for other services in the Methodist church. The people had "the chapel packed," said Harris. "If I'd known it would do this much good, I'd burn it (the church) down again."

Only one day lost

The church hired a lead man and carpenters, using the original building plans, rebuilding right on the old foundation. Methodists and Church of Christ members helped, not charging anything. Only one day in all of the eight months of rebuilding was lost to bad weather. Oaks said the rain didn't hit them until after the new roof was up.

Judie Moore, on the decorating committee said there were no disagreements. The committee members shopped for carpet, pews, kitchen appliances, and colors. The old church interior was green and gold. Mrs. Moore said that some told her "I don't want to change colors." She recalls, "I prayed for no dissension," and she apparently got it. "I don't know of one person who feels any ill will," she said.

The congregation believes the size of the town, Golden, Miss., only three miles from Red Bay, Ala., in Tishomingo County, has a population of about 500. Oaks sized the average worship attendance between 200 and

250, with 134 average in Sunday School.

He cites the fact that the people have "really grown in the knowledge of the word of God," as a great help during the recent crisis. "They are grounded in Christian doctrine, the Baptist faith, and why they believe it," said Oaks. "I would challenge any church anywhere—we have the greatest number of tithers of any church I know of," he said.

That growth becomes evident comparing the Lottie Moon Christmas Offering for Foreign Missions collected eight years ago when Oaks arrived at Central church. "We struggled to reach \$150," he said. "Last year we didn't even take up an offering. We just put a basket on the communion stand," said Oaks. "After an inspiring service by the young people on the life of Lottie Moon, people came and gave, some as many as three times." The total in the basket that night was \$3,058.38.

"A person has to minister to the situation he is in," said Oaks. One way he helps the church become grounded in ministry (It gave over \$9,000 to missions last year) is through the leadership. The nine active deacons are involved in the deacon of the month program. That deacon meets with the

pastor for prayer before each worship service. "We try to make two visits together per month," said Oaks. The deacon of the month makes church announcements from the pulpit and Oaks dines with him during that month.

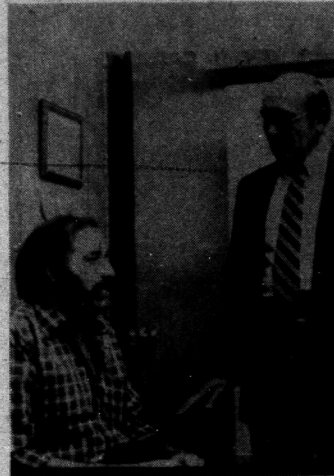
Oaks was called into the ministry from the ownership of a service station in New Albany. He and his wife sold everything and moved to Clarke College to "a little barracks." After three semesters there, he was called to become pastor of Northside mission, which established as a church that year. He served there in New Albany nine and a half years. He earned a bachelor's degree from Blue Mountain College and from 1963-72 was pastor of Belden Baptist Church. He came to Golden in 1972.

The other staffer at the church is minister to youth and youth music, Martha Woody. "We've had a full time youth director almost since I've been here," said Oaks. "If you handle it right, man, are they worth it."

Warren expressed a phrase that the membership picked up as they worked to rebuild the church, and now as they work together in witness. Said Warren of the spirit of the people and their unity in the rebuilding process, "It's plumb unreasonable."



Central Baptist Church, Golden, rebuilt after a fire that totally destroyed the building.



Pastor Oaks, standing, and Sport Harris, member, discuss the rebuilding.

Gospel message

(Continued from page 1)

missionaries and Bangladesh Baptist leaders visited her village. They distributed leaflets and asked the chief if someone would read them to the people.

Since Sheba was one of the few who could read, she got the job.

But since her conversion life hasn't been easy. Her husband lost his job because she no longer allowed his boss sexual favors.

Keith Parks, president of the Southern Baptist Foreign Mission Board, says there are more winnable people in the world today than ever before.

How shall they hear? They will hear in many of the same ways these 100,000 did in 1980. They will hear because Southern Baptists in America prayed, gave, and went to tell them that Christ is here.

Rogers cites resolution

(Continued from page 1)

solution, Rogers said he sensed a growing awareness among Baptists on the abortion issue leading to a consensus against the practice. Baptists are "johnny-come-latelys" to the issue, he said.

Without specifically referring to less restrictive Southern Baptist resolutions before 1980 which recognized the privacy rights of women in seeking "the full range of medical services" in abortion decisions, Rogers said in response to a question from Hatch that there has been "some what of an evolution, if I can use that word loosely," among Baptists on the issue.

Following his testimony, a Southern Baptist deacon attending the session

confronted Rogers outside the hearing room and later expressed to Baptist Press her view that the 1980 resolution isn't necessarily representative of most Southern Baptists.

Dexanne Clohan, a member of D.C.'s Riverside Baptist Church and a lobbyist for the American Medical Association, pointed to national polls showing that a large majority of Americans oppose a constitutional ban against abortion and suggested that "it is as fair to assume that the national polls represent the views of Baptists as it is to assume the 1980 resolution represents a majority of the denomination."

On Rogers' statement that he detects a "rising tide" of anti-abortion sentiment among Baptists and evangelicals, Clohan said, "He might conclude from his personal context that there is a groundswell against abortion, but I doubt that it runs through the whole of the denomination."

Rogers told Baptist Press his appearance at the hearing did not signal an increased involvement on his part in the political arena, saying that he had never been a "political animal," and preferred the role of "preacher of the gospel."

He added, however, that it is important for Baptist ministers to be involved as citizens in the political process and that while he had no plans to step up his own political activity, he would not "run away" from difficult moral issues.

(Chesser writes for the Baptist Joint Committee.)

TV, media library join efforts to improve outreach, training

By Charles Willis

LAKE CHARLES, La. (BP) — For 16 years, Trinity Baptist Church has broadcast its Sunday morning worship services.

Only recently, however, has the church linked the television ministry with a media library ministry in an effort to improve and expand outreach and training.

While broadcasting is "old hat," the creative use of television and multiple use of videotapes through the media library "is pretty new to us," says Wayne Blankenship, the pastor. "We're still in the genesis stage."

Such cooperative efforts between telecommunications and media library ministries of Southern Baptist churches may be the wave of the future as plans are being made for a denominational telecommunications network by 1984.

At Trinity, two workers, Phyllis Taglock, media services director, and Wayne Eskridge, director of television ministries, decided a year ago that cooperative work with videotapes would be in the best interests of everyone.

The church had a growing collection of videotapes, but they were inaccessible in a locked television booth. In the cooperative effort, the collection would be catalogued and made available. And, since some of the 10 media services personnel also work on the TV production crew, videotaping of worship services and special services could be done by the media service staff.

Today, the media center houses tapes of the most recent 20 weeks' Sunday morning services; a collection of taped witnessing classes led by the minister of outreach and other special programs. Viewing of tapes in the media center has maintained a steady pace, with individuals and groups of up to 10 persons regularly using the service.

Each week the church staff critiques taped services, making suggestions to increase their effectiveness. Also,

members who miss services or special programs use videotapes for personal growth and training.

A unique service being provided on a cost recovery basis is videotaped weddings.

Recently, videotaped messages from Blankenship were used in homes throughout the Lake Charles area during "cottage prayer meetings" prior to a revival.

Four of Blankenship's sermons were recorded on two tapes for missionaries in Kenya to use as examples of church services in the U.S.

By linking the work of the television ministry and the media services ministry, Blankenship feels the church members are "more aware of media. The media center is a failure unless we can get the people to use the materials and to take the resources outside the walls of the church," he said.

Mancil Ezell, secretary of the Baptist Sunday School Board's church media library department, said that "the advent of telecommunications and the video cassette has increased the potential for an even greater variety of Christian education and growth experiences. Just as Trinity Baptist has found," he said, "the media library can serve in all churches to expand video use in church programming."

Blankenship looks forward to the day when church members and leaders can take advantage of training opportunities beamed to the church from the Sunday School Board.

In the meantime, he is concerned with broadcasts from the church to the Lake Charles area. He feels strongly that the Sunday morning worship services are reaching shut-ins and others who have a religious orientation, but that the telecasts "reach very few lost people." For this reason, one of his dreams is that creative programming, including a talk show format, can be developed locally to reach the unsaved.

Other local programming may ex-

pand to include videotaped commercials for the church, counseling and Bible study involvement for home viewers, and programs on the church's ministries for new members to view in the media center.

"There's no limitation on what we can do with the television ministry and media services working together," said Blankenship. "All we need is a little more time, a little more money and more people to work."

(Willis writes for the Sunday School Board.)

Agencies to pool resources for mission video projects

RICHMOND, Va. (BP)—Southern Baptist Foreign Mission Board and Radio and Television Commission leaders have made a commitment to teamwork as the denomination gears up for a new era in video broadcasting through the American Christian Television System (ACTS).

Meeting for dialogue in Richmond, Va., Foreign Mission Board President R. Keith Parks and RTVC President Jimmy R. Allen—with nine members of their staffs—agreed that communicating the overseas mission story can best be done through joint efforts in videotape production.

Given the cost of producing videotape materials, particularly when overseas travel is a factor, and the necessity of maintaining a large bank of programs to meet the needs of a daily broadcast schedule, pooling per-

sonnel and other resources seems essential, they agreed.

"The shared expertise of our staffs and the trust level that we have will mean we can produce more material and produce it more effectively without increasing our staff or running into costly duplication of either personnel or equipment," said William R. O'Brien, Foreign Mission Board executive vice president and coordinator of the dialogue.

The board also plans to be a partner with the RTVC in media training for

missionaries, to be provided through the newly established Center for Christian Communication Studies at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

There, media missionaries will receive hands-on experience using Radio and Television Commission facilities. The Southwestern program also will help newly appointed and furloughing missionaries in other assignments to be more sensitive to the media and their value in communicating missions, O'Brien said.

term: Lewis Sewell, Oxford; Gene Hendrix, Clinton; Order of Business—Two year term: Joe McKeever, Columbus; Jim Hefflin, Greenville; Order of Business—One year term: James Beasley, Crystal Springs; Allen Webb, Pascagoula.

Committee on Nominations: Gordon H. Sansing, Pontotoc, chairman; Jim McGee, Grenada; Dennis Johnsey, Summit; Farrell Blankenship, Hattiesburg; Gerald Buckley, Natchez.

Baptist Record Advisory—Three year term: Tom Hudson, Jackson; Odie Henderson, Cleveland; Two year term: James Jackson, Columbia; Marcus Finch, Laurel; One year term: Gary Holland, Pascagoula; Ferrell Cork, Aberdeen.

Constitution and By-Laws Committee: Gleni Sullivan, Clarksdale, chairman; James Street, Cleveland; Jo Smith Hollman, Jackson; Harry Lucenay, Hattiesburg; Odean Puckett, Natchez.

Committee on Resolutions: Jim Keith, Gulfport, chairman; Ed McDaniel, Greenwood; John Armistead, Tupelo; Dell Scooper, Laurel; Leo Barker, Baldwin; Marty Perkins, Moss Point; Robert Self, Brookhaven.

Committee on Time, Place & Preacher: Bill Baker, Clinton, Chairman; Lee Ferrell, Webb; Joel D. Ray, Hattiesburg; Howard Taylor, Pascagoula; Jim Vance, Starkville.

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(1981 Week of Prayer for Foreign Missions: Nov. 29 - Dec. 6)

Foreign Mission Board of the Southern Baptist Convention

* From Alaska, Hawaii, and Virginia call 1-804-355-6561 (a toll call)

Russian Baptists engage in "struggle for souls"

(Continued from page 1)

explained that if a registered group is harassed or bothered, the police are obligated to protect them. At the same time exists unregistered churches. They stand on platform (that it is) not written in Bible to be registered. Some say it is a theistic registration. It creates conflict between state and these groups. Some non-registered churches want immediately to use western form of worship—demand radio, TV, open air services. We (the All Union Council) also try to use these—we are polite in our demanding.

Georgi Vins, the celebrated non-registered Baptist opposes registering and cooperating in any way with the authorities.

Doukhonchenko: We are aware some people write of persecution of the church. We try to keep an evangelistic point of view and not repay evil for evil. We do evangelistic work in frame of legislative system. Of course, there are some conflicts with some who try to make up Sunday Schools or open meetings. Due to the fact that some people ignore the legal way, go "underway" that's why some people are having difficulties. Unfortunately, some soldiers who refuse to serve in Army have some difficulties. (The group estimated maybe 60 unregistered Baptists are in Soviet prisons. Vins has estimated double that number.) (When) Vins used to live in Kiev, he and his family were members of registered autonomous church. We are very sorry about some of his statements. . . Maybe some other day his eye will be open.

What about Bible smuggling?

Bichkov: Smuggling is noisy. (When Bible smuggling intensifies, customs officials start checking tourist luggage more closely and often confiscate religious materials they would not have bothered with otherwise.) Now we are experiencing great blessings in last decade. Through contact with United Bible Societies, with permission of the government, we received 100,000 copies of the Bible, New Testament, concordances, and hymnals. (That's about 30,000 Bibles and 25,000 hymnals.) We have received permission to print the Bible several times in State publishing house. Of course, it is not enough. We appeal to the government for help in publishing one million or five million Bibles. We believe for our Lord, nothing is impos-

sible. We believe (that in the future) in all bookstores, the Bible will be available.

Are there any prohibitions against Christians or the church?

Zhidkov: Teaching only is barred from Christians. Other professions have no prohibitions. Officially, the law says any discrimination on religious grounds is prohibited. Officially, we are guaranteed against open discrimination. People have a right to bring children (to church). We had in 60s problems in local areas—this law was clarified. (Sunday Schools and open air religious meetings are prohibited.) The law is like . . . (searching for a good word the Russians conferred a moment) . . . a tree. . . (Zhidkov marched his fingers up to his upraised arm representing the tree). You cannot "overclimb," but you can . . . (and here Zhidkov pranced his fingers around the tree.) (Worship services in Russian churches incorporate the Bible teaching found in western Sunday Schools and though worship services, per se, may not be held outdoors, baptisms and funerals may. Funerals and baptisms can be long and will include evangelistic messages.) Said Zhidkov, "Sometimes the minister forgets the dead person." (About the strictures that exist, Zhidkov said, "It needs time to be working out in all directions. We ought to work for changing the law which is not okay.")

Can a person be a Communist Party member and a Christian?

Zhidkov: We accept people who are converted (whether Party members or not). But one cannot be a Christian and a member of the Communist Party.

Bichkov: It is impossible to combine in one body two spirits—at the same time to be atheistic and Christian. It is very clear, we (Baptists) stand on Jesus Christ as our leader in earthly life and in heaven. . . There exists a struggle for the souls of our children, sometimes (it is) a problem for us parents. If the child is swayed by the influence of the atheistic teachings . . . only use prayer and love in this. (The Baptist leaders estimated 70 million Communist Party members in the USSR which has a population of 265 million. There are officially a half million members of the All Union Council of Evangelical Christians-

Baptists. Russian Orthodox leaders claim up to 50 million. Baptist World Alliance officials have estimated more like 2½ million Baptists all told. Many choose not to officially join and there are a number of unregistered, therefore, uncounted, Baptists.)

How does evangelism work in the Soviet Union?

Bichkov: The work is growing. Now more than 10,000 new members join our churches through immersion baptism (every year). We registered 204 new congregations in the last five years.

Zhidkov: Foreign missions is absolutely impossible. (As for home missions), we try to encourage people to go where we need pastors. (The population is growing rapidly in Siberia where natural resources are being developed.)

Bichkov: (Whereas, a secular company needs heavy equipment to move into newly developing territory, a Baptist leader needs "Small equipment.") All we need is a good brother and Bible to open a new church. (As for witnessing) We teach people not hide your faith in Jesus Christ. This helps him to be free in this way to be ready to give account. It is important real Christians try to be as a small Billy Graham—immediately provide the Good News to our own neighbors. Personal witness is best witness for Jesus Christ. I appreciate your radio, TV evangelism, but personal contact may never be substituted by media.

(The men cited another witnessing problem—120 language groups exist in Russia.)

What is in the future for Christianity in Russia?

Zhidkov: Many people sympathetic, many people thirsty for the Lord. It occupies the minds of those who claim to be agnostic or atheistic.

Bichkov: We hope to open some kind of theological seminary (now about 125 pastors are enrolled in a correspondence course and a few are training outside the country). We have oral okay, need written okay. I hope in nearest 2-5 years. We are sure future is for Christ.

How can people outside the Soviet Union help?

Bichkov: Be wise how to use your money in proper way. Radio (short wave gospel broadcasts from a number of countries), the United Bible Societies, and the Baptist World Alliance are channels not harmful for us.

Trustees, Board members approved

The Committee on Nominations presented to the Mississippi Baptist Convention names of new members to serve on Boards and as trustees of the state Baptist colleges and hospitals. Some of these are filling vacancies of those who had died or moved out of state. Names approved by the messengers are listed below. Asterisks denote members at large.

The Committee on Nominations included Jim Futral, Amory; Gordon H. Sansing, Pontotoc; Ed Wright, Brookhaven; Gary Berry, Batesville; and David Michel, Prentiss.

CONVENTION BOARD MEMBERS

TERM EXPIRES 1982

Holmes, John Sproles, Lexington; Lawrence, Archie Herrin, Monticello; Lincoln, George G. Aultman, Brookhaven; Mississippi, Charles Holfield, Liberty.

TERM EXPIRES 1983

Benton, Phillip Caples, Hickory Flat; Itawamba, Ed Deuschle, Fulton; Tishomingo, Tom Ozbirn, Belmont.

TERM EXPIRES 1984

Bolivar, Wayne Gullett, Cleveland; Copiah, James Griffith, Crystal Springs; Covington, Joe Ratcliff, Collins; Gulf Coast, Jerry Estes, Gulfport; Gulf Coast, Jack Parsons, Wiggins; Jackson, Ray Campbell, Escatawpa; Leake, Eddie Hamilton, Carthage; Neshoba, Grady Collins, Philadelphia; Pike, Harold Fleming, McComb; Union, Malcolm Montgomery, Port Gibson; Union County, Hugh Morris, New Albany; Lafayette, Donald Waller, Oxford.

BOARD OF MINISTERIAL EDUCATION

Term Expires 1984

Charles Martin, Clinton; Douglas Bain, Jr., Blue Mountain; William Clawson, Hattiesburg.

CHRISTIAN ACTION COMMISSION

Term Expires 1983

Gordon Shamburger, Jackson.

Term Expires 1984

Raymon Leake, Richton; Billy Johnson, Hattiesburg; Ferrell Cork, Aberdeen; Jackie Hamilton, Meridian; W. W. Walley, Waynesboro.

EDUCATION COMMISSION

Term Expires 1982

W. H. Johnson, Decatur.

Term Expires 1983

Robert Upchurch, Tupelo.

Term Expires 1984

James Street, Cleveland; Joe Tuten, Jackson; A. J. Comfort, Brandon; W. R. Burris, Jackson.

HISTORICAL COMMISSION

Term Expires 1984

Mrs. L. L. Hood, Shannon; Billy Williams, Gautier; Ray Hawkins, Columbus.

BAPTIST CHILDREN'S VILLAGE

Term Expires 1982

Ronnie Robinson, Tupelo.

Term Expires 1984

Kelly Pylon, Natchez; Doyle Cummings, Itta Bena; Kermit McGregor, Clinton; Charles Walker, Oxford; John Wayne Edwards, Hernando; James Spencer, Morton.

BAPTIST FOUNDATION

Term Expires 1984

John Dowdle, Columbus; Aubrey Boone, Winona; J. Kearney Travis, Jr., Hattiesburg.

BAPTIST MEDICAL CENTER

Term Expires 1983

Henry Holman, Jackson.

Term Expires 1984

Alvis Hunt, Jackson; Lyn Harkness, Jackson; Paul Moak, Jackson; Sidney Davis, Mendenhall; Joel Haire, Crystal Springs.

BAPTIST MEMORIAL HOSPITAL

Term Expires 1984

William H. Preston, Jr., Booneville;

Jack L. Sartin, Clarksdale; Lucius Marion, Clarksdale.

BLUE MOUNTAIN COLLEGE

Term Expires 1983

Rex Yancy, Sallito.

Term Expires 1984

R. P. Sugg, Jackson; Katherine Beaty, Jackson; Tom Rayburn, Booneville; Alonzo Skelton, Mantee; Ben Allen Kitchens, New Albany.

MISSISSIPPI COLLEGE

Term Expires 1984

John Olander, Meridian; Frank Gunn, Biloxi; George Thornton, Kosciusko; Harry Vickery, Greenville; J. W. Fagan, Laurel.

WILLIAM CAREY COLLEGE

Term Expires 1984

Luther Boyd, Hattiesburg; Dumas Smith, Hattiesburg; Lewis Fowler, Hattiesburg; John O. Thomas, Hattiesburg; Ethan Moore, Hattiesburg.

MISSISSIPPI BAPTIST SEMINARY

Term Expires 1983

Wayne O. Burkes, Bolton.

Term Expires 1984
J. T. Pannell, Pelahatchie; James Byrd, Clinton; William P. Smith, III, Flora.

By the end of 1982, 288 appointments are needed if the projected Bold Mission Thrust goal of 5,000 career missionaries, serving in 125 countries by the end of this century, is to be realized.

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• Dr. Paige Patterson, President of the Criswell Center for Biblical Studies

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Swor, Shumate to speak at hospital Nov. 30 - Dec. 1



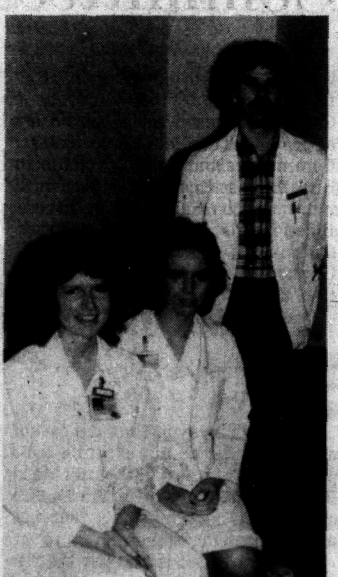
Swor

Shumate

Chester Swor, lecturer and counselor, and his associate Tommy Shumate, will be the Religious Emphasis Week team at Mississippi Baptist Medical Center. The program, along with musical entertainment by Gene Rester, cardiovascular radiologic technologist, will be from 12 noon to 12:45 on Monday, Nov. 30, and Tuesday, Dec. 1, in the hospital's subway auditorium. The public is invited.

In preparation for Religious Emphasis Week, students from MBMC's four health-related schools were given cards with a scripture verse for each day of the school week starting with November 23.

BSU Director Kathy Bearden, along with student chairmen from MBMC's schools, are coordinating the week. The student chairmen include Susan



Hartung, Walton, Spence

Hartung, radiologic technology; Terry Walton, medical technology; Bill Spence, respiratory therapy; and Julia Welsh, practical nursing.

Thomas Hall, Sr., pastor, dies at 58

Thomas N. Hall, Sr., 58, pastor of Trinity Baptist Church, Gulfport, died Nov. 20 of a heart attack. Funeral services were held Sunday, Nov. 22, at 3 p.m. at First Baptist Church, Hattiesburg.

Survivors include a son, Thomas M. Hall, Jr., of Purvis; a daughter, Nanette Murphree of Waveland; a brother; and four grandchildren.

Hall was a native of Fayetteville, N. C., and was graduated from William Carey College and New Orleans Seminary.

He had a doctoral degree from Luther Rice Seminary. He was a veteran of World War II.

He had served pastorates in Mississippi and Louisiana.

Southern Baptist missions leaders are predicting that the greatest spiritual revivals of this decade are taking place not in America, but in parts of Korea, India, and West Africa.

Last year, the cost of operating Southern Baptist foreign missions enterprise came to: one minute—\$161; hour—\$9,681; day—\$232,335; week—\$1,630,811; year—\$84,802,162.

Bangkok, Thailand—Grace Baptist Church (Mandarin Chinese), the oldest Southern Baptist-sponsored church in Thailand, recently celebrated its 30th anniversary in Bangkok by ordaining three additional deacons and Udom Puangjan, the home missionary they sponsor. Samuel Lee, the pastor, also recognized the church's one remaining charter member who is still in Thailand, Southern Baptist missionary Frances Hudgins.

Hospital to sponsor Health Careers Day

Mississippi Baptist Medical Center is sponsoring a Health Careers Day Tuesday, December 8, from 9:30 a.m. to 2:30 p.m. for anyone interested in health careers.

Instructors from the four health-related schools at MBMC will discuss education requirements and job opportunities in the fields of medical technology, radiologic technology, respiratory therapy and practical nursing from 9:30 a.m. until noon. Following lunch, which will be provided by MBMC, tours will be given of the various departments, and there will be opportunities for questions.

To register, call Laura Lowe in the Public Relations Department at 968-5135 no later than Tuesday, December 1.

Attendance is limited.

Blakeney accepts Louisiana post

Jim Blakeney, minister of youth and church recreation at First Baptist Church, Biloxi, since 1977, became

youth/young adult consultant for the Louisiana Baptist Convention beginning Nov. 1, according to Kenneth Mooney, director of Church Training for the LBC.

A native of Hattiesburg, Miss., Blakeney received a bachelor's degree from William Carey College and master's of religious education from New Orleans Seminary.

He is married to the former Mary Elizabeth Shaw and they have three daughters, Shawn Elizabeth, 13; Emilee Aven, 11; and Jamie Marie, 1.

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Bible drill clinics are set for adults

A series of Bible Drill Clinics are set for adults enlisted in or interested in leading boys and girls in Children's or Youth Bible Drills.

Purpose of the drills is to help young people develop greater skill in using their Bibles, locating scripture, and memorizing important passages.

The clinics will take place in 9 cities on two dates. Each clinic begins at 7 p.m.

The Dec. 7 clinics will be at 15th Avenue Baptist Church, Meridian; East Philadelphia Church, Philadelphia; Bay Springs Church, Bay Springs; First Church, Yazoo City; and Clarke Street Church, New Albany.

The Dec. 8 clinics will be at Forest Church, Forest; Center Terrace Church, Canton; Parkway Church, Natchez; First Church, Mendenhall; and Bowmar Avenue Church, Vicksburg.

Each clinic will have one of the following persons leading: Reuben Moore, Philadelphia; T. O. Winstead, Clinton; Mrs. Lillian Walters, Jackson; Ron Shearer, Brookhaven;

Mrs. Vivian Reeves, Jackson; and Mrs. Joyce Gravlee, Tupelo.

The Bible Drill Clinics are sponsored by the Mississippi Baptist Convention Board's Church Training Department.

New York (EP)—Commissioner Jarl Wahlstrom, territorial commander of Sweden, has been elected General of The Salvation Army, according to word received today from International Headquarters in London. He will succeed General Arnold Brown, who retires December 15.

Wester appoints 1982 committee

Convention President Brooks Wester appointed the 1982 Committee on Committees during MBC sessions. They will be Ray Lloyd, chairman, Starkville; Frank Gunn, Biloxi; Robert Self, Brookhaven; John Causey, Tupelo; and Robert Barnes, Poplarville.

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Editorials

Thanksgiving . . .

Praise the Lord for his goodness

"O give thanks unto the Lord," the psalmist said, "for he is good; for his mercy endureth for ever."

Surely as we contemplate our circumstances during this Thanksgiving season, we must feel that there is no other response that would be adequate. Our circumstances are much akin to those detailed by the psalmist. We make mistakes that bring adversity our way, yet the Lord continues to direct our paths and lead us in coping with our man-made er-

rors.

"O that man would praise the Lord for his goodness, and for his wonderful works to the children of men!" the psalmist repeated over and over.

Thanksgiving is an American institution, and well it should be. Those first immigrants to this land recognized that it was the Lord who had led them and protected them as they had sought freedom to worship him as their consciences dictated to them. The freedom of religion that was fi-

nally established (those early settlers had won religious freedom for themselves but evidently wanted everyone else to worship their way) has caused the United States to become very much a pluralistic nation. We can no longer claim that ours is a Christian nation; and, indeed, we should not be allowed to call it that unless we can make it so by the deed of our witnessing efforts.

Thanksgiving is a natural time for witnessing. It is a national holiday ob-

served by Christian and non-Christian alike. But it is a time when those of us who know why it was established and what it means should not be hesitant in proclaiming our faith and making public acknowledgement of our thanksgiving for the mercy of the Lord that knows no boundary nor end time.

And the psalmist repeats, "O that man would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Lottie Moon offering . . .

A witness at Burzaco

Burzaco Baptist Church in suburban Buenos Aires is one that would have to be called extraordinary wherever it might be found. A Baptist church with a ministry built for the most part on young people ordinarily just couldn't function operationally or financially.

This one has things going well in both categories and soon will be operating a mission in a near-by area. There another Burzaco-type ministry will begin to develop young people who will be the backbone of an expanding Baptist witness throughout Argentina.

The initiation of the mission ministry will be made possible by funds from the Lottie Moon Offering. Every Southern Baptist who made a contribution to the Lottie Moon Offering in 1980 or early 1981 will have had a part in this ministry that will be a mission endeavor to the core of it and fulfills explicitly the designs of the Lord's commission that said, "Go ye, therefore, and teach all nations. . . ."

I visited Burzaco Baptist Church in March. I was captivated by the congregation of eager, active, alert, happy young people who I found there.

I left a part of my heart with Marcos, Carlos, Alfredo, Paula, Stella, Bety, and others of that great group of folks. They made me feel welcome immediately as they are making others in their community welcome and seeing them make professions of faith in Christ as they themselves have done so recently.

They did not come from easy situations, and they do not live in easy situations as Christians; but their faith sustains them, as the scriptures have told them it would, and they are happy. They are vibrant. Others from the United States who have had occasion to visit Burzaco have lost their hearts just as I did.

When I was there Missionary Glen Johnson, the pastor at Burzaco, was already excited about the prospect of opening the new mission work; for he knew what would happen. Burzaco would be repeated all over again. The same group that was making Burzaco a success would see to it that the new work was just as successful.

As Mary Sanderford, of Jackson, Mississippi, who visited Burzaco in

July, said, "Those young people are the missionaries. They take in those kids out of the neighborhood and make them a part of the fellowship. Soon the new ones are Christians, too."

Glen Johnson was making his plans in March, but planning was all he could do at that time. He had to wait until June to begin to take action. He had to wait until he received his requested funds from the Lottie Moon Offering.

He did receive the funds, and Perry Sanderford, Mary's husband, was there in July to help him to begin clearing the two lots that he bought. Work began immediately on constructing a chapel building. The young people from Burzaco helped, just as they helped in the construction of Burzaco. And one of them, Marcos Diquez, and his wife, Bety, and others from Burzaco, went over there to begin the ministry. Marcos was one of the early converts as Glen Johnson got the ministry at Burzaco underway.

This is the Lottie Moon Offering at work. It is land and bricks and mortar to be sure. But above all, it is souls. It is the eternal souls of Marcos and Bety

who are leaders in the ministry of passing on to others what they have gained. It is souls of Carlos, Alfredo, Paula, and Stella. And it is the souls of all those to whom these fine young people will be witnessing down through the years. And it is the souls of people just like them all over the world who have been able to make Christ their Savior through the ministry of the Lottie Moon Offering.

The theme this year is, "How Shall They Hear?" Because of the Lottie Moon Offering many have heard as did those at Burzaco and as will many in the new mission work.

Many have not heard yet. We cannot rest. The goal of \$50 million is larger than ever before, but there are more lost people in the world than ever before.

People all over the world are looking for what the young people at Burzaco in Buenos Aires, Argentina, have found. When they have heard, they will respond, just as did the Burzaco folks.

But how shall they hear unless the means is provided? The Lottie Moon Offering provides the means.



Faces And Places

By Anna Williams McWilliams

November blessings

"It is impossible to be thankful and to be depressed in the same mind at the same time." Velma Seawell Daniels in her new Doubleday book, *Celebrate Joy!*, was quoting Tom Haggai. She said she had adopted Haggai's habit of every morning writing down four things for which she is thankful.

I decided this month I'd write down at the end of each day one thing for which I felt unusually thankful. Some days I thought of so many blessings that it was hard to choose only one, but here's how my list began.

1 Yellow leaves of the redbud tree dancing in the rain, a bright spot by the driveway saying "Welcome" when I arrived home from church.

2 My strawberry cake not breaking in two when I took it out of the oven.

3 Eunice Campbell's sharing with me her assurance of answered prayer as she asked for a safe journey for her granddaughter driving alone on the Natchez Trace, saying "I suddenly had a vision of Melissa in the driver's seat, and Jesus sitting beside her. . . ."

4 Shelia Lemley, one of my GAS, giving me a spontaneous hug.

5 Meeting Shirley McGraw at University Church, Hattiesburg, where she is secretary, and having her recognize me after 25 years. (We had not seen each other since I was leader and she a pupil in Church Training at First Baptist, Jackson.)

6 Bright green patches of rye grass sprouting all over the back yard, from seed W. D. had planted.

7 Having time to sit on the patio in the sunshine with my dogs.

8 Hearing Lois Henderson teach a Sunday School lesson on the Beatitudes.

9 Enjoying Jason Carlisle's and Joy Yates' skit at the Mississippi Baptist Convention about mission volunteers to South America, and feeling the thrill of the mission challenge as everybody joined hands and sang in Spanish,

"Jesus Shall Reign."

10 Watching the Lady Choos basketball team at MC take on "giants" from the People's Republic of China, and appreciating their youthful vitality and fighting team spirit.

11 Singing "Glory to His Name" at the morning session of the convention (Tom Larimore leading).

12 Buying seven books for 70c at the city library sale.

13 Having my Toyota checked and the mechanic saying that though the tires have 52,000 miles on them he thinks they'll be good up to 70,000.

14 Being asked to share in the joy of Tommy Lee McWilliams and Connie Kent's wedding day.

15 Hearing my mother's and sister's voices across 400 miles by miracle of telephone.

16 Hearing a white-haired Russian say, "I believe the future in our country belongs to Jesus Christ. . . ."

17 Having missionary friends from Brazil, Edd and Freda Trott, come over for fish supper and having my husband volunteer to cook the supper.

18 Allison Keeler remembering to make the Malawian porridge to bring to GA, for the girls and me to taste. (And Tom Dennis' offer to do some research for me.)

19 For the testimony of Towfig Batarseh and the fresh realization that Jesus loves Jew and Arab alike, and that concerning red and yellow, black and white, he is no respecter of persons.

Lois Henderson told us about a morning when she was missionary in Korea, driving her children and some other missionary kids to school. Rain was pouring as she took a shortcut on an unpaved, pot-holed road in a Land Rover. Her frame of mind, she said, was not too good, but the children in the back seat were shouting and laughing. She asked them what was so funny. One little boy said, "Look at all the gold balls!" Where Lois had been seeing globs of mud flying out of the holes, he had been seeing gold balls.

If I maintain an attitude of thankfulness, it's easy to see life's gold balls.

Guest opinion . . .

Thanksgiving

by Marvin E. Taylor

Ronald Reagan, president of the United States declared November 26 a national Thanksgiving holiday.

William Winter, Governor of the State of Mississippi, as did all the Governors of the 50 States, likewise issued a similar proclamation at the state level.

The first Thanksgiving proclamation was issued in 1623 by William Bradford, colonial governor of the settlers that landed on Plymouth Rock, as follows: "To all ye Pilgrims: Inasmuch as the Great Father has given us this year an abundant harvest of Indian corn, wheat, beans, squash, and garden vegetables, and has made the forests abound in game, and the sea with fish and clams, and,

"Inasmuch as He has protected us from the ravages from the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience;

"Now, I, your Magistrate, do proclaim that all ye Pilgrims, with your little ones do gather at ye meeting house on ye hill between the hours of 9 and 12 in the daytime on Thursday, November 29th of the year one thousand six hundred and twenty three, and the third year since ye Pilgrims landed on ye Plymouth Rock, there to listen to ye Pastors and render thanksgiving to Almighty God for all His blessings."

The first Harvest Festival in America was held in the year 1621 by our Pilgrim Fathers.

One hundred and one settlers landed on Plymouth Rock in 1620. That first Winter they had suffered cold, hunger, and disease. They were terrified by the wild animals that roamed the forests, as well as great fear of the Indians.

By the Spring of 1621, 46 of the 101 settlers had died and were secretly buried to keep the Indians from knowing that their numbers had diminished to an extent that the survivors could easily be captured and killed.

By chance some Indian corn was found in some shacks where the Indians had stored it, and when Spring came the settlers began clearing away trees, bushes, vines, and briars, preparing the soil for planting the corn.

Fall came, and there was an abundant harvest. Thanksgiving festival was held at which time the hunters went into the woods and brought back all kinds of wild game such as geese, ducks, quail, and squirrels and wild turkeys.

Having made peace with the Indians and their Chief Massasoit, 90 Indians came along, bringing five deer that their hunters had killed with bows and arrows.

Feasting and the giving of thanks seems to have been the order of the day; and as the saying goes, "a good time was had by all."

The Continental Congress set several Thanksgiving Days during the American Revolution, urging the people to rejoice and give thanks in their homes and churches for the victories being won over the British.

The Father of our Country, George Washington, the first President of the United States, issued a proclamation in 1789 which said in part, "Whereas, it is the duty of Nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly implore His favour and protection, and,

"Whereas, both Houses of Congress have by their joint Committee requested me to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with gratitude and grateful hearts the many and signal blessings and favours of Almighty God, especially by affording them an opportunity to establish a form of Government for their safety and happiness.

"Now, I therefore do recommend and assign Thursday the 26th day of November next to be devoted by the people of the United States to the service of that great and glorious Being, which is the Beneficent Author of all good that was, that is, and/or all that will be."

Abraham Lincoln, President of the Civil War days, after the battle of Gettysburg, issued the second proclamation ever made by a Chief Executive, naming the last Thursday in November as the date for Thanksgiving.

When family and friends met that particular year, they ate practically the same variety of foods that are served today as will be seen by a copy of a Thanksgiving menu of that period.

MENU

Roast Turkey with dressing
Cranberry Sauce
Sweet potatoes
Creamed onion
Squash
Pumpkin pie
Plum pudding
Mince pie
Milk, Coffee, & Cranberry juice

George A. Sala, an Englishman visiting in New York during the Thanksgiving season and watching the Americans celebrate the occasion

gave an excellent account of same in his book, "America Revisited."

Sala says that the Americans did a gigantic amount of eating and drinking on this day, that everyone who had joined a church went to his church in the morning where "sermons galore" about harvests and prosperity were preached.

Charity, too, played a big role on Thursday Thanksgiving, and the day was really rough on turkeys.

The poorest of the poor, the meanest of the mean, the lowest of the fallen were regaled with succulent white meat. The destitute, the infirm, the prisoners and captives were abundantly fed on Thanksgiving.

The "Good Samaritan" was out and about in every street of the great city on Thursday, laden with the good things of the earth and sedulously seeking for poor folks to relieve them of bodily needs and comfort them with kind words.

A poem by Mr. Sala appeared in a New York newspaper entitled:

A Thanksgiving Anthem
In sixteen hundred and sixty one,
When the pilgrims work was finally done,
When the golden grain and the Indian Corn
And, the wild fruits plucked from the forests thorn,
Were gathered and stored against the Winter's wrath,
Till the snow should lift in Spring-times path,
Far into the woods the hunters bent
Four good men Governor Bradford sent.
Tis now of years full thirteen score,
Since then our fathers blest their shore
But each remaining year has brought
The blessings which our fathers sought
Rich harvests ripe with golden grain
And rarest fruits and turkeys slain
But still that pious, Let us pray,
Is heard on each Thanks Giving Day.
While Thanksgiving as currently observed
Is a distinctly American Holiday,
The idea of a season of thanksgiving
Did not originate in the mind
Of Governor William Bradford as some
May be led to believe.

In the book of Judges of the Old Testament, we read of the Canaanites from whom the Israelites copied many of their customs: "And they (Canaanites) went out into the fields and gathered their vineyards, and trod their grapes and held festivals, and went into the house of their gods and did eat and drink."

The harvest celebration appeared later among the Israelites. It was called "Feast of the Tabernacles" because everyone lived in booths or tents

(tabernacles) during the festivals in memory of the years when the nation had no settled home.

In Deuteronomy Moses gave this direction: "Thou shalt keep the Feast of Tabernacles seven days after thou hast gathered in from thy threshing floor and from thy winepress; thou shalt rejoice in the feast, thou and thy son and thy daughter, and thy manservant and the Levite and the stranger and the fatherless and the widows that are within thy gates. Seven Days thou shalt keep the feast unto the Lord thy God. . . . because the Lord thy God shall bless thee in all thine increase and in all the work of thine hands, and thou shalt altogether be joyful."

In Leviticus the command is: "When ye have gathered in the fruits of the land ye shall keep a feast unto the Lord. . . . and ye shall rejoice before the Lord seven days."

In the book of Nehemiah the Lord commanded: "Go forth unto the mountains and fetch olive branches, and wild olive branches, and myrtle branches and palm branches and branches from thick trees to make booths."

"So the people went forth and brought them and made themselves booths everyone upon his roof and in their courts of the house of God (temple) and in the broad places of the water-gate. . . . and there were gladness."

The Feast of Tabernacles was the last of the three annual feasts which every man of Israel was required to attend, making the pilgrimage to Jerusalem where the Temple was located.

The purpose of the observance of the Feast of the Tabernacles as recorded in Lev. 23-4 was to remind the people of the past experiences of the Lord's people.

Our Thanksgiving season as currently observed seems to incorporate both the civil and religious aspects, with the civil dominating the religious. It ought not so to be. . . . Thanksgiving should be just that, THANKSGIVING, initiated, proclaimed, and practiced by the Church, maintaining the spiritual and religious atmosphere as the occasion deserves.

Our prayers could be catalogued as follows in a descending order of appropriateness and importance: 1. Thanksgiving - 2. Intercession - 3. Petition.

In all fairness and reasonableness, can we pray a prayer of intercession (asking favours for others) or petitions (asking favours for ourselves) without first thanking him for all the blessings and favours that have been bestowed upon us?

Marvin E. Taylor lives in Hamilton.

Southern alumni elect Sullivan

Mississippi alumni of Southern Seminary, Louisville, Ky., in their Nov. 11 luncheon meeting at the Baptist Building in Jackson elected the following officers: Glenn Sullivan, pastor of Oakhurst Baptist Church, Clarksdale, president; Mrs. Clifton Perkins, Clinton, secretary; William H. Ferrell, director of missions,

Broadmoor Baptist Church, Jackson, president-elect.

The outgoing president is Ralph Winders, Jackson, retired state director of Baptist student work, and outgoing secretary is Robin Nichols, Brandon, consultant with the state Church Training department.

Why segregation?

Editor:

There's an issue that bothers me but will let you decide if it is fitting to be printed. I was raised part of my life in the north. After moving to the south, I can't figure out why God's churches are segregated.

I've been told it is because the Negroes wish it that way because of tradition. Might it be this way because for so long no one has done it any other way? It could be changed if someone from either "side" would break the ice and mix. There will always be some to dislike this.

Maybe neither side mixes because they fear rejection. The "odd" person in the crowd. We should only mix voluntarily and not to show or to make a show. We're all brothers, sisters in the creation of the Lord. If no mixing, why don't we just go visit, telling the others of the Lord? We talk of visitation, but we only go to the ones who are of our races or so it seems.

Even if they won't be a member or visitor of your church, we can visit them, telling them of Jesus so they will seek him out. Unless we tell them, how will they know? Did anyone know the Negroes were at one time told they couldn't be saved? Woe unto those who told anyone they couldn't be saved. God says "Whosoever will may come." He's no respecter of color, etc. . . . Let's just go teach as we are commanded.

I've talked to several about this but where I live, no response. Why? I don't know. Let's pray Jesus will show the ones he will use what to do, willingly, on their part(s). Has there been so much mistrust on both and all sides, stemming from the past? Both sides should bury ALL ill feelings as they were stumbling blocks, slowing God's work. The North and South are even still "hurting." Let's spend time being used by Jesus, saving the lost. Let's not let the devil get the victory.

Let's love each other as Jesus does, no matter the races, or who they are.

Mrs. Phyllis J. Bunton
Columbus, MS

Helps for El Salvador

Editor:

Please allow me to share this information from an article by Andy Loving in the June issue of *Seeds*.

Political turmoil in El Salvador has been a serious problem for the Roman Catholic Church there, but I think we should be aware that Baptists in that country are also suffering.

There are only 4,000 Baptists in the country, yet they have had 600 baptisms during the first half of this year, and expect to start six new churches in 1981. We can praise the Lord for these advances.

However, many Baptists who have helped the poor are considered "subversive." Castro Rodriguez, pastor of the Chapeltown Baptist Church, and church member Nellie Montecinos, were both murdered for their involvement with World Vision International, the U.S.-based relief agency. Jose Ren6 Cedillos, the executive minister of the Baptist Association of El Salvador, fled to the United States when he received death threats at the funeral of Rodriguez.

On Jan. 12, 1981, three young people from Immanuel Baptist Church of San Salvador were arrested while carrying food and medicine in a van owned by the Baptist association. Although the National Guard accused them of carrying weapons for the guerrillas, no weapons were found. The three were not released for three months, and as far as we know the van is still being impounded. Two of the young people fled the country in fear for their lives.

What can we as Mississippi Baptists do? *Seeds* suggests three things: (1) Pray for Baptists in El Salvador; (2) Give to the Foreign Mission Board relief fund designated to El Salvador; (3) Seek assurance that the Duarte government will control oppression of Baptists and others who are simply helping the poor.

Bob Rogers
Woodville

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Just for the Record . . .

Thursday, November 26, 1981

BAPTIST RECORD PAGE 5



MACEDONIA BAPTIST CHURCH, LEE COUNTY, honored 16 on Oct. 4 who are serving or have served in the church music program. Wayne Gullett, pastor of Morrison Chapel, Cleveland, former pastor, delivered the morning message. A meal was served at noon, and the congregation gathered for an old-fashioned singing afterward, led by Dexter Griggs, music director. Robert Armstrong is pastor.

Those honored were, first row, left to right, Vanita Robison, Millie McCarty, Vickie Vinson, Shirley Hunter; second row, Marguerite Robison, Howard Cooper, Fletcher Grant, Laurie Addison; third row, Nannie Ruth Gambrell, Carolyn Griggs, Roy Carter, Sherry Smith; fourth row, Dexter Griggs. Not pictured, Steve Vinson, Monique Hunter, Mancel Robison.



FIRST BAPTIST CHURCH, MORTON has completed a Church Building Fund Campaign (Together We Build) under direction of Clarence Cutrell. Three goals were: VICTORY—\$150,000; CHALLENGE—\$225,000; and HALLELUJAH—\$300,000. By Victory Sunday people had committed \$248,560. The money will be used to construct a Family Life Center with gymnasium, crafts room, kitchen facilities, game room, physical fitness room, office, storage, and a parlor. Steering Committee members are, seated, Barbara Ott, Ben Rogers, chairman, Bobby Jean Lee, and standing, Jimmy Ott, Paul McMillan; Doug James, Clayton Young, Jackie Stuart. James Spencer is pastor.

Names in the News



BOLTON CHURCH recently presented a plaque to MARTHA ANN ALFORD, in appreciation for her 30 years of service as church pianist and organist. Mrs. Alford began playing the piano in the worship services at an early age and in 1957, when the church bought an organ, she became organist. Currently her oldest daughter, Allison Anne, is the church pianist and her other daughter, Naomi Lyn, is a departmental pianist. Wayne Burkes is the Bolton pastor.



J. T. MORGAN, right, was honored by the Eighth Avenue Baptist Church, Meridian, Nov. 8, on his retirement as church treasurer after 36 years. "J. T. Morgan Day" was proclaimed. A plaque of appreciation was presented by the pastor, Paul E. Earley, left. A reception in Morgan's honor was held in the evening.

Joe H. Stovall, Sr., 91, of 206 Main St., Clinton, died Nov. 22. He was the father of Joe H. Stovall, Jr., of Jackson, pastor of the Strong River Baptist Church, Simpson County. Funeral services were held Nov. 23 at the Wright and Ferguson Funeral Home, Jackson, at 3:30 p.m., with Bill Baker, pastor of First Baptist Church, Clinton, officiating. Survivors in addition to his son include a grandson, Joe Henry Stovall, III of Jackson; a sister, Sadie Stovall, Clinton; and two brothers, Frank D. Stovall, Clinton; and W. D. R. Stovall, Jackson. Stovall, a native of Clinton and member of First Baptist Church, Clinton, before his retirement at age 80 was a salesman. His wife, May Loving Stovall, died in 1976. In lieu of flowers, the family requested that memorial gifts be made to the Southern Baptist Theological Seminary Alumni Fund, Louisville, Ky.

West Heights Church, Pontotoc, honored its pastor, Jack Gregory, and minister of music and youth, Billy Joe Kennedy, with "Appreciation Day" Nov. 15. Lunch was served at the church and a love offering was given the two men.



ANTIOCH CHURCH near Bruce dedicated its new addition during a Saturday night service, Nov. 7. The building, a fellowship hall to seat 100, and a kitchen, was started May 30, 1981. Most of the work was done on Saturdays by volunteers from the church. Some Saturdays, when the men worked all day, the women brought lunch.

Edward Bagwell did the kitchen cabinet work. Individual members bought tables and chairs. Mrs. Easter Bagwell and son Wilburn donated the stove. Mr. and Mrs. Elmo Smith gave the hot water heater. Mr. and Mrs. Walter Hullems gave the refrigerator. The Building Committee is pictured. At left is James West, pastor. Others are Jerry Bullard, Wilburn Bagwell, W. J. Pearson, and Jimmy Turner.

Also a note was burned, marking payment of debt on the pastorium. The note was paid in less than half the time allotted.

Jimmy Stewart was ordained to the gospel ministry on Nov. 8 by Southside Baptist Church, Baton Rouge, La., where he has served as youth director for the past year. This school year he is also serving an internship as assistant to the BSU director at LSU, Frank Horton. Stewart is a graduate of William Carey College and has completed one year of study at New Orleans Seminary where his father, Don H. Stewart, is executive vice president.



J. D. Roberts, member of Ebenezer Church, Tate County, was named Layman of the Year in the Northwest Association. Roberts is a deacon and Church Training director at Ebenezer.

Highland Baptist Church, Northwest Association, Senatobia, exceeded the \$825 goal set for its state mission offering. Total offering was \$1,325. Highland had 115 resident members at the time of the offering. Mrs. Archie Strickland is W.M.U. director. Rod Carpenter is pastor.

A new Baldwin piano was presented to First Baptist, Lambert by Mrs. Velma Hamilton of Cleveland. This piano, placed in the sanctuary in memory of Mrs. Hamilton's mother, Mrs. Nettie Furr Shelton, replaces an upright used by the church since 1952.

First, Lambert, Quitman Association, reports that it has approved a request from Boyd Smith to attend Southwestern Baptist Seminary in Fort Worth, Texas next fall. Boyd plans to join his twin brother Floyd in preparing for the gospel ministry.

South Louisville Baptist Church, Louisville celebrated Mike Rogers Day on the sixth anniversary of its minister of music on Nov. 15. Mike, his wife Kathy, and their son Brock were honored with a reception. Gifts of appreciation were presented from many of the church families, and Mike was given a \$200 gift certificate from a local men's store, by the church. Onan Gardner is the pastor.

Coldwater Church in Philadelphia ordained Steve Turner as a deacon on Nov. 1. Bob Patty is the pastor.

Missionary News

Dorothy Emmons, missionary to Tanzania, has arrived in the States for furlough (address: 226 Palm Spring Dr., Slidell, La. 70091). A native of Mississippi, she was born in Lake.

Thomas and Marilyn Nabors, Baptist representatives to Israel, have arrived in the States for furlough (address: 3364 Faxon, Memphis, Tenn. 38122). He is a native of Smithville, Miss.

MT. PLEASANT BAPTIST CHURCH, BOGUE CHITTO, Lincoln County, recognized Agnes Herring, left, with a reception on Oct. 25, in appreciation for her 30 years as church clerk. James Case, interim pastor, right, presented her a gift and plaque from the church.

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BR

Mrs. Delores Bain is the new church secretary for Puckett Baptist Church. The former Delores Sullivan of Mendenhall, she is married to Jeffrey Bain, Sr. They have one child, Jeffrey, Jr. She succeeds Mrs. Sandra Calhoun, who resigned to help her husband in business.

Tony Porter, former pastor of Broadmoor, Gulfport, has been called as associate pastor, First Church, Gulfport.

Billy Davis, who has been serving as interim pastor at Cherry Creek (Pontotoc County), has been called as pastor.

William Rod Carpenter is the new pastor of Highland Baptist Church, Senatobia. A reception was given by the church to welcome him and his family. Carpenter has served churches in South Carolina and Alabama. He was graduated from Baptist Bible Institute, Graceville, Fla. He and his wife

Bette, and children, Lori, 16, Rodney, 13, and Christian, 3 have moved on the field.



The Lawrences

Tillatoba Baptist Church (Yalobusha) has a new pastor, Fred Lawrence, who moved there from Bethel Church, Fredericksburg, Va. Lawrence is a native of Grenada County, Miss.

Lawrence has doctor of divinity and doctor of philosophy degrees. Mrs. Lawrence is the former Dorothy J. Scyphers of Kingsport, Tenn.

David Watson has been called as minister of music and youth at Mt. Zion Baptist Church, Columbus. He is from Tuscaloosa, Ala., and received a degree in music education from the University of Alabama. He is married to Stormy Belanger, also of Tuscaloosa.

Devotional

The attitude of gratitude

By Harry L. Lucenay, pastor, Temple, Hattiesburg

I thank him who has given me strength for this, Christ Jesus our Lord, because he has judged me faithful by appointing me to this service (1 Timothy 1:12).

May each individual pause a minute to thank God for:

Material Provisions—for his clothes, the roof over his head, the food in his body, the conveniences he enjoys.

Family and Friends—for the sacrifices, concern, and love of parents, for the warmth of family members, for friends who stand by in thick and thin.

For America—for men and women who have given their lives for freedom, for religious freedom, for national, state, and city leaders, for the opportunities which exist in this land of the free.

For Troubles—for times of despair which help each man learn anew and afresh to rest his hopes and fears with the Master, for times of struggle which help each man rearrange his priorities.

For Happiness—for God has blessed each man more than he deserves, for the rainbow which occurs after the storm.

For Jesus Christ and Salvation—for God's greatest gift to each man and all men.

For the Bride of Christ—for the people who are joined together in the church by Jesus Christ, for teachers who patiently teach the Bible, for the pastors and staff who constantly seek to lead each man to fulfill God's plan for his life.

It is so easy to focus on the difficulties of the day. However, the Pilgrims of 1621 did not spend a day of mourning for the 62 who were no longer in their midst. The Pilgrims celebrated because 50 were still living and they offered thanksgiving.

True thanksgiving is not a courtesy but a spirit. Giving thanks is the height of enjoyment when a man realizes that God has been too good to him.

Paul encouraged the people of Thessalonica to "Give thanks in all circumstances" (1 Thessalonians 5:18). Let each individual pray with the psalmist, "Bless the Lord, O my soul, and forget not all his benefits."



Darold H. Morgan, Annuity Board President, believes you need to know about 2 new investment opportunities.

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Bible Book Series

The King's message

By Lewis Sewell, Oxford
Matthew 9:35-10:42

In this passage we see that, moved by the needs of the multitude, Jesus empowered his disciples to aid in carrying out his ministry, instructed them and sent them out.

I. The King's compassion (9:35-38)

Before giving us illustrations of the Messiah's teaching and healing, Matthew gave us a summary of the work as a whole (4:23-25). He now gives us a similar summary (v. 35). In both summaries he dwells upon the great multitudes which came to Christ's teaching and healing; but here he goes on to point out that there are multitudes whom it was impossible for him to reach. More laborers must be found.

The Messiah had compassion for these masses of people, and it is compassion which moves to action. Indifference, and even repugnance, may pass into interest, but not until compassion begins is any serious remedy taken in hand. Hence the frequency with which the moving cause of Christ's miracles is said to be compassion (Matt. 9:36; 14:14; 15:32; 20:34; Mk. 1:41; 9:22; Luke 7:13). And, except in parables (Matt. 18:27; Lk. 10:33; 15:20), the word translated compassion is used of no one but Jesus. He was filled with compassion.

As Jesus went about Galilee preaching, teaching and healing, he used the sheep and shepherd figure which was familiar from the Old Testament (Num. 27:17; 1 Kings 22:17; Chron. 18:16). The common people in their spiritual and physical need had to have leaders to give them the Kingdom message. Jesus is the good Shepherd; the disciples are to become active shepherds.

In verse 37 Jesus points out the great need of the people and the need for committed laborers. The harvest is ready and is great. The need is for helpers.

II. The empowering of the twelve (10:1-4)

In this paragraph of scripture we find a great truth. Jesus always gives the needed power to his followers who are expected to minister in the Kingdom. Jesus began the spread of the responsibility of the Kingdom work by selecting twelve for special training and service.

The Twelve are called apostles in v. 2 for the only time in Matthew. This is fitting because the word translated

apostle means one sent out on a mission or definite errand. The usual term for the Twelve in the Gospels is disciple, which means learner, pupil, follower.

It is remarkable how little we know about the work of these men who have been distinguished by the great name of apostle. We know something, but not very much, about Peter, James, and John: a little about a few others; but the rest are mere names. We know neither where they worked nor in what way they did their work; neither how long they lived nor how they died. The traditions about them are untrustworthy, and perhaps are mere conjectures, framed to mask unwelcome ignorance. Yet great work in various parts there must have been. We see this from the rapidity with which the Roman world was converted, a result which implies much strenuous labor in the apostolic and post-apostolic age. But in the New Testament it is the work and not the workers that is glorified. The gospel is everything; who preached it is of little importance. In Gal. 2:20 Paul said, "It is no longer I that live, but Christ liveth in me." The individual worker may or may not be remembered; it is he who works in him and inspires him that Scripture glorifies.

III. The commission of the twelve (10:5-15)

Jesus sent out the twelve in pairs. (I have wondered often how they were paired, but this was not stated.) Jesus sent them with strict instructions to avoid entering Gentile territory or any Samaritan town. They were to confine their attention to Israelites, for the good news is for the Jew first.

Moreover, there would not be time for them to visit all the towns in Palestine during the earthly life of the Son of Man, even if he wished them to do so and had no other claims to make upon their time. Only after his death, when he would come back to them in the triumphant power of his resurrection, would they receive from him the commission to evangelize the Gentile world.

IV. The expected persecution (10:16-33)

This paragraph is not limited to this first mission, but refers also to a later time of ministry, when, instead of mere refusal to listen to their teachings, the apostles will have to face active persecution.

Verse 20 is of particular strengthening comfort. The Holy Spirit speaks in and through his messenger in every

situation. This, however, does not preclude preparation for the task. This personal preparation includes prayer and commitment and thoughtful exercise of responsibility.

Jesus pointed out the official persecution on terms of men's worth. The apostles would be handed over to local courts, Sanhedrins, and as punishment for preaching they would be flogged in their synagogues. Even more severe measures would be taken; they would be handed over to governors of provinces and special districts under Rome and to puppet kings such as Herod the Great had been and the younger Herods (actually tetrarchs) were popularly called. The Holy Spirit was promised as a comfort and help.

Even more difficult to bear than official persecution will be family divisions over the claim of Christ. Always the proclamation of the true gospel creates tension and conflict. Even in the midst of persecution the apostles were admonished to remain faithful to their witness and proclamation.

V. The challenge to be faithful (10:34-42)

Two concerns may displace loyalty to Jesus as the disciple's supreme motive. One is love of parents and children (vs. 37). To love them more than he loves Jesus is to become unacceptable as a disciple. The other rival is concern for personal safety and comfort (v. 39). The disciple must take up his cross in active and costly loyalty to Jesus. Real cross-bearing is a voluntary, life-yielding involvement in Christ's mission. Self-seeking is self-defeating. Only self-sacrifice for Jesus and his cause finds real life. Simple but real service to Christ is a mark of faithfulness. Even the aid of a fellow man in little things in genuine love and concern honors Jesus and testifies to personal faithfulness.

Richmond, Va.—The Japan Baptist Women's Union has sent a check to the Southern Baptist Foreign Mission Board to be included in Southern Baptists' 1981 Lottie Moon Christmas Offering. This year's gift of \$10,326.66 brings the group's total giving over the past three years to more than \$32,000. At least two other national Baptist conventions and a number of individual churches overseas also contribute to foreign missions through Southern Baptists' Lottie Moon Christmas Offering.

Life and Work Lesson

Freed by the Gospel

By Joel E. Haire, pastor
First Church, Crystal Springs
Galatians 1:1,9-17

When a preacher stands to proclaim his message there are usually people who want to know if he is for real. Is he all he claims to be? Does he have a message from God? What is his authority? Even those who know him best may feel they have a right to know that he is a man of God. Others who hardly know him may wait for some kind of visible proof in his life that says to them he is God called.

The preacher who is certain of his call does not have to feel threatened by the questions of others. He can stand on the certainty that he is God's man in God's place at God's time.

There were those who raised questions about Paul and his claim to be an apostle. Some people who questioned Paul may have been sincere. However, there were others whose motives were not right. Among these were the Judaizers who said a person could not be a good Christian unless he was also bound to the legalism of their religion. They sought to discredit Paul because he proclaimed a gospel that was free from legalism.

Paul responded in a direct manner to the Judaizers. He did not have to feel threatened nor would he be threatened by their accusations. This man of God spoke with authority.

I. The authority to proclaim the gospel that brings freedom (1:1)

It should have been evident to those who knew Paul, his background, and his work, that his authority did not come from men. He was an apostle, "not of men, neither by man."

The call Paul received did not come from men. No human being was the source of his call. No one came to Paul and said, "I think you would make a good apostle. No one asked why he didn't enter the ministry."

The call of Paul did not come through men. No person served as an intermediate agency through which this man of God received his call. God did not entrust Paul's call into any human hands. Paul received it directly from God.

Paul was acting under divine assignment. It was of Jesus Christ and God the Father. Jesus had appeared to him on the Damascus road. Here was his authority as an apostle. He had seen the Lord. His call had come directly from the Lord.

The resurrection made clear the au-

thority of Paul. The same Christ whom God had raised from the dead was the source of Paul's call. The resurrection took away all doubts concerning Christ as the Son of God. What greater authority could Paul have for his apostleship than the call of the resurrected Christ? His was the source of the true gospel and any other gospel was false.

II. The danger of a false gospel that cannot bring freedom (1:9-12)

The gospel of Christ is the only true gospel. Any other is false. It is not Christ and some other gospel. It is Christ alone. He is sufficient.

There were those in Paul's day who tried to add legalism to an already complete atoning work of Christ. If they succeeded in adding to the gospel this would not make a better gospel. It would in fact make no gospel at all. By adding to the gospel they had actually become the enemies of the gospel.

Even in our day some people are being fooled by the appeals of those who want to add something to an already complete gospel. They are saying the Bible is not enough and we need the teachings of their religion to possess the complete truth. They are sharing bountiful supplies of their books and their teachings. Don't believe them. They proclaim a false gospel. The Bible tells us what we need to know about Christ. No other book can be placed on an equal with the Bible. No other person can be placed on an equal with Christ. Jesus Christ with his death, burial, resurrection, ascension, and promised return is all we need.

Paul used a very strong term in denouncing the preaching of any other gospel. He said, "...let him be accursed" (1:9). The Greek word for "accursed" is "anathema." The idea here is of something so abominable in God's sight that he is glorified in its destruction. This is a terrible curse placed on those who pervert the gospel.

It is interesting to note that Paul rested everything about his apostleship upon his faithfulness to the gospel of Jesus Christ. He would indeed have denounced his own apostleship had he not been called of Christ and true to the gospel of Christ. There was no such contradiction in his life. He had received the revelation of Jesus Christ. It was his foundation, belief, and message.

III. The testimony of one who had been freed by the gospel (1:13-17)

Paul's testimony points out the great contrast between his life before he received Christ and his life as an apostle:

1. He had been bound by destructive action (1:13). He had persecuted the church of God and wasted it beyond measure. He had become a kind of slave to his own wrongdoing. There had been some kind of false satisfaction in his life in fighting against those who believed in Christ.

2. Paul had been bound by misdirected zeal (1:14). He had considered himself among the best of those with whom he identified. No one could deny his self-discipline, hard work, and success in the traditions of his fathers. He was doing all of the things he thought were right, but he was doing them in the wrong way and for the wrong purpose.

Just because a person is self-disciplined, works hard, and is successful does not mean that he is right. If he has the wrong motive, purposes, and goals then he is wrong. There is no right way to promote a wrong cause.

3. Paul was freed by the call of God (1:15). A sudden and radical change took place in his life. In one moment of time he moved from ignoring the truth of God to listening to that truth. He moved from fighting God to obeying God. He forsook his own standards of legalism for the grace of God.

4. Paul was freed by the purpose of God (1:16-17). Paul's freedom came through his personal relationship with Jesus Christ. He also experienced a new sense of freedom in sharing Christ with those who were still in bondage. God called him not only to a personal freedom but also to proclaim a message that would set others free.

Collins named Arkansas interim

LITTLE ROCK, Ark. (BP)—L. L. Collins, associate executive secretary of the Arkansas Baptist State Convention, has been named interim, executive secretary, succeeding Huber L. Drumwright Jr. 57, the executive secretary, who died Nov. 2, following an apparent heart attack.

Collins, formerly registrar and director of admissions at Southwestern Seminary, became Drumwright's assistant Feb. 2.



Before enjoying their blessings, a family gives thanks for them.—(Religious News Service Photo by Cal Hulstein).

Thanksgiving — a grace

I'd never noticed before that empty fields could mourn,
That cotton rows could be dark-ribbed paths
that led

To others far beyond: the shadowed spots where corn—his corn—
had grown,
now harvested.

Home for Thanksgiving; people meeting me,
passing me—
Just as if it were any other Thanksgiving day. Going their own way,
merrily—
How could they be so nonchalantly happy—gay?

For there at home, a home I knew would never be the same again,
my father lay,
In state. Mums, with their camphor-like fragrance and every
wreath and spray
Stark reminders that in a few hours friends and loved ones their last
respects would pay.

Though their own families had come
from far and near to each respective home,
the neighbors stayed
And as traditionally as they could, our dining table laid
Then quietly withdrew to other rooms and down the hall
respectfully to stand, while only members of our family, six in all
including Mother—around the table—a circle holding hands.
My brother, in my father's place, began; at first his voice was firm and strong:
"We thank you for the hand that led,—," and then it quavered as he said,
"And that we had him for this long. Amen."

To us, he was not old. His thick dark hair with just a trace of gray—
An aura of that strength, our anchor's hold, upon his face still lay, so dear.
We'd be like ships, I thought, upon uncharted seas, adrift but anniversaries
of that day, and intervening ones have wrought
A sense of peace—and when Thanksgiving time draws near
I know it is a state of being and a grace
A special gift to thank Him for
Till I shall see Him and my father, face to face.

—Valerie Boyd Howell, Ripley

(Note: This poem was written in memory of Mrs. Howell's father, John Boyd, Sr., four years after his death in November, 1952.)

A thank you card to God

In Mississippi my Thanksgiving Day
is autumn in golden bronze array,
dinner with the children here,
a walk in the leaves of the woods,

a tender prayer always to retain,
or search the spirit's sweet refrain
to know life's precious gifts.

—Violet Tackett McComb

Facing the sunset

For many years
There's been the pain—
In the sunshine;
In the rain.

I've tried to bear it;
Carry on—
But one day strength
Will all be gone.

Why should I stay?
I know that he
Will be waiting
There for me.

To linger long
I do not pray.
To burden loved ones
Day after day.

Lord, is it wrong
To want to go—
And not trouble
Loved ones so?

So many battles
I've not won.
So many things
I'll leave undone.

This plea I make
For that solemn hour—
Strength for loved ones
Through Thy power.

So, as I face the sun's last setting
And I hear the call for me
Whatever of good has been accomplished
Lord, I would, it be for Thee.

—Virgil Ratcliff

(Virgil Ratcliff, retired pastor and director of missions, died in Carthage, Miss., July 25, 1981, at age 78. In sorting through Ratcliff's papers, his family found the above poem which he had written Nov. 1, 1976. His daughter, Mrs. Virginia Norman of Nashville, Tenn., writes, "We would like to thank Baptist Record readers for their kind expressions of sympathy after his death and to share the poem found among his papers.")

Thank you, Lord

I wake each morning with great anticipation of what each new day will bring. I put my feet on the floor, then gently rise, thanking you, Lord, that I can walk. I thank you that I can see the sun rise, and see it set in the afternoon. I'm thankful, dear Lord, every day, that I can see to read good material, especially your Word in my Bible. Dear Lord, my health is a blessing—food, raiment, and home, too, and good fresh country air to breathe. I thank you for family and friends and churches for everyone to attend to hear your Holy Word. Thank you, Lord.

—Doris Farver Oxford

Uniform Lesson

The reality of love

By Jerry E. Oswalt, pastor
Second Avenue, Laurel
I John 4:7-21

Christian young people once sang "What the world needs now is love, sweet love." This is the theme of I John. The passage under study is the heart of I John. In fact, it is the heart of the Gospel of Jesus Christ. Just this one fragment of scripture is adequate to reveal the entire scope and method of God's saving love for the world.

I. The resource of love (4:7-8)
Love comes from God. Indeed, he is love (4:8). Those who know him share his nature, thus they have the capacity to love as he loves. The resource of love is available only to those who know God in a personal relationship through the new birth (4:7b).

Since Christians have the necessary resource or capability to love as God loves, John enjoins them to love one another (4:7a). If they refuse to do so, they deny the faith (4:8a).

However, when they do draw upon this divine resource, loving others as God loves them, they gain increasing intimacy with God and intensify the resource of love in their lives. In other words, Christians learn to love by knowing God and learn of God while living his love in all human relationships. There is a wonderful reciprocal effect.

II. The revelation of love (4:9-16)

God unveiled his love for all people through his only begotten son, Jesus Christ (4:9). His love was and is so contrary to human nature, so foreign to man's understanding and inclination that the incarnation and cross were necessary for the adequate communication of it.

In Jesus Christ God's definition of love was made concretely clear (4:10). It is an unlimited self-givingness for the welfare of others. Love takes no consideration of cost to itself in terms of sacrifice, humiliation, rejection, and human hatred. Nor does love react to lack of response from its beloved. Love is unconditional. It will not be deterred. It is prepared to suffer even crucifixion and keep on reaching out to its beloved.

On the basis of this definition of love, Christians are challenged with a sense of oughtness that should prevent complacency about spiritual maturity to ever become integral to the Christian's attitude. The only adequate response to God's love for his people is for his people to love one another

(4:11). Christians must remember that God loves them even though they are neither lovable, good, nor worthy. This awareness deprives God's people of all their easy rationalizations for refusing to love others. Just as God's love for sinners is not prompted by anything good in them and just as his love for them is not diminished by anything evil in them, Christians must love others regardless of their characters and life-styles. In fact it is only when Christians relate to the unlovely that they have opportunity to manifest God's kind of love.

The Christian's responsible behavior in loving unlovely others is the best proof of God's existence to an informed skeptical world (4:12). This is the evidence of the reality of God that the world has most difficulty explaining away, though it has made notable efforts at such in Sigmund Freud and others.

When Christians explain their unique loving of others they readily witness to the transforming power of God in Jesus Christ (4:13-16). People without God's love are capable of some very fine humanitarian efforts. In fact

they too frequently outdo Christians in such efforts. The efforts of unbelievers in such matters are commendable and should be continued. The church, though, should never be outdone in loving people. It has the greatest resource and with it the greatest responsibility. Also, it has its greatest opportunity to reconcile man to God through Jesus Christ.

III. The results of love (4:17-21)
When love enters, fear exits. Fear is an emotion that pervades life when there is a sense of impending punishment from a holy God. Once love is discovered and with it forgiveness in Jesus Christ, the fear of doom is vanquished (4:17, 18).

Also, when love enters it is inevitably shared with others (4:19-21). A confession to love God is negated by hatred for a person.

The Christian realizes that his love for others is not merely a human response to God's love for him. It is a possibility only because of God's love for him. God's love does not call forth love from the Christian's heart. It implants it there. Then the sense of oughtness the Christian has prompts him to let the love of God flow out of his life toward others.

First, Macon, raises funds

First Baptist Church, Macon, Mississippi consulted with the Stewardship Department, Mississippi Baptist Convention Board about different methods of raising funds without having to pay high rates of interest over a long period of time.

The Mississippi Church Building Campaign, a three year program, was chosen for financing the renovation of the auditorium. Clarence Cutrell, formerly of the Stewardship Department, now retired, was assigned as consultant. A victory goal of \$100,000 was set and \$125,000 as a challenge goal.

The special gifts director, A. R. Koon, announced at the building banquet on Sept. 23, 1981, that advance gifts had exceeded \$80,000. "This is perhaps the highest percentage of a goal reached by the campaign opening date, of any campaign conducted in Mississippi," Koon said. The Victory Celebration was held Sunday, Oct. 4. It was announced at this celebration service that the challenge goal of \$125,000 had been surpassed.

Members of the Steering Committee were Hugh Poole, pastor; Mrs. Betsy Holley, secretary; R. S. McCrory, campaign director; A. R. Koon, special gifts director; Mrs. Peggy Patterson, canvass director; Mike Blake, promotion director; Mrs. Annice Howard, Building Banquet director; Mrs. Mildred Reed, report-snack director; and Mrs. Beatrice Perkins, follow-up director. The campaign involved over 50 people.



Left to right: Hugh Poole, pastor; Peggy Patterson, canvass director; R. S. McCrory, campaign director.